THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"So, as much as in me is, I am ready to preach the gospel. . . . For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (ROM. 1: 15-16).

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RELATIONSHIP OF LATTER-DAY SAINTS TO POLITICAL GOVERNMENTS.*

WE believe that all religious societies have a right to deal with their members for disorderly conduct according to the rules and regulations of such societies; provided that such dealings be for fellowship and good standing; but we do not believe that any religious society has authority to try men on the right of property or life, to take from them this world's goods, or to put them in jeopardy of either life or limb, or to inflict any physical punishment upon them. They can only excommunicate them from their society, and withdraw from them their fellowship.

We believe that men should appeal to the civil law for redress of all wrongs and grievances, where personal abuse is inflicted or the rights of property or character infringed, where such laws exist as will protect the same; but we believe that all men are justified in defending themselves, their friends and property, and the government, from the unlawful assults and encroachments of all persons in times of exigency, where immediate appeal cannot be made to the laws, and relief afforded.

It fell to my lot, when a very noted attorney, Judge James A. Emery, came here to make a very important speech as an industrial expert, to be invited to play a game of golf with him. And after playing that game of golf, I had the privilege of hearing him deliver his speech at the Country Club. He expressed pleasure in coming back to Utah, and he announced—I do not know that I can give his words—that the people of Utah stood like a great rock in the ocean against the waves of discontent.

I just wish to read one little tribute from his address:

* Extract of an address delivered by President Heber J. Grant at the closing session of Semi-annual General Conference, Salt Lake Tabernacle, Sunday, October 7, 1923.

"In renewing an old acquaintanceship comes a peculiar source of inspiration. I have been impressed with the continuing evidence which the light of Utah has had in the development of the state. Tell me what a man thinks, and I will tell you what he does. This community has stood like a rock of certainty and decision in the midst of radicalism and discontent. Utah has stood as one of the cornerstones of reliability in the American political structure." That is from one of the great lawyers of the United States.

After his speech, I had the pleasure of riding to the Country Club in the automobile with him, and afterwards of having a little ride through some of the good scenery. The gentleman owning and driving the automobile was not a member of our Church, but in complimenting Judge Emery upon his magnificent address, he said: "Credit is due to the Mormon people for not defending those things that are contrary to the fundamental laws and the sustaining of the institutions of our country," or some words to that effect; and the Judge said, "Why, everybody knows that."

We hear a great deal about the wonderful influence of the "Mormon" Priesthood and the tyranny of it; and this reminds me of a little incident in my own life. When I was a vice-president of the Chamber of Commerce, and a certain gentleman was made the secretary, I suggested that we have that gentleman write a pamphlet upon the resources and attractions of Utah, inviting people to come here and make permanent homes—but of course we do not want anybody to come, so we are told.

And he wrote that pamphlet, and I suggested that after the cost of setting up the type had been returned and we had had our investment returned, that this man have an increase of salary because of the selling of the pamphlet. A few months later he thanked me for having made that motion, because he said that he was getting twenty to twenty-five dollars per month from it and it was adding to his meager salary. I said: "It is contemptible for any man to receive thanks from his fellow-man for a favor that he did not extend. I did not nominate you and suggest that you write that pamphlet because I wanted to increase your salary, although I did announce that it would increase it. I nominated you to write that pamphlet because I knew you would have to tell the truth in your writing, and that the truth told in that pamphlet would brand the articles that you had written in this city years ago as a United States official, as plain, simple lies. That is why I nominated you, sir. Among other things, you said in the articles you wrote for eastern publication, that the "Mormon" Priesthood controlled the people in every city, in every county and all over this Territory, and that they were getting rich by robbing the people. In this pamphlet you say that in no other state or territory of the Union of the United States are such splendid opportunites for settlers to be found as in Utah, and that the city, community and territorial taxes are lower than in any

other state or territory in the Union. What a pity that these robbers could not be exported to rob other people by reducing their taxes!" About that time he looked as though he would like to hit me instead of thank me. I decided that I was quick enough to dodge if he should attempt to do so.

Now, with reference to the authority of the Priesthood of God and how it is to be exercised: The Prophet of the Living God was imprisoned in Liberty jail, and there was a desire that he should be tried and executed; but all the prison doors in all the world can not prevent the revelations of the mind and the will of God coming to those that are entitled to receive them; and while in Liberty jail the Prophet Joseph Smith received one of the very greatest of all the great revelations from God that are contained in the Doctrine and Covenants. I read from Section 121:

"How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri river in its decreed course, or to turn it up stream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

"Behold, there are many called but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

"That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood or the authority of that man.

"Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God.

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen."

Now, I want to emphasize the balance of this revelation, given in a jail. With all the power of a State trying to take away the liberty of Joseph Smith, they could not prevent the communication of that prophet with the heavens, and he received the following inspired words that should never be forgotten by any bishop, or any president of a stake, or any apostle, or any president of the Church as long as he holds office in this Church:

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death.

"Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion."

More priceless than all the wealth of the world is to have the Holy Ghost as our constant companion.

"And thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever."

God lives, Jesus is the Christ, Joseph Smith was a prophet of the true and living God; and this work called "Mormonism" is the Gospel of Jesus Christ, our Redeemer, and is the plan of life and salvation; and all the disbelief of the world, all the opposition of all the world cannot stop it, God has established it and it will go on and on until it has fulfilled its destiny! And may God help you and me and every soul that has a knowledge of the divinity of this work to live the Gospel, that our acts may preach it, is my prayer, and I ask it in the name of Jesus Christ. Amen.

THE NINETY-FOURTH SEMI-ANNUAL GENERAL CONFERENCE.

(Continued from page 708.)

INCREASED attendance and sustained interest marked the third session of conference in the Tabernacle, Saturday, October 6th, at 10 a.m. President Heber J. Grant, presiding, announced the opening song, "Guide Us, O Thou Great Jehovah." The opening prayer was by President George E. Browning of Weber stake. "Come, Ye Blessed of My Father," a sacred solo, was sung by Mrs. J. E. Ellsworth of Payson.

Elder Stephen L. Richards was the first speaker. Latter-day Saints, he said, cannot commemorate the anniversary of the

visitation of the Angel Moroni to Joseph Smith without contemplating the great work accomplished by the Prophet.

Elder Richards said Joseph Smith was rather a restorer than an originator. He was called of God to restore the everlasting Gospel and to apply it to life in this age. The speaker referred to the great ideals of government promulgated by Joseph Smith, and as understood by his followers. He cited learned authority, pointing out that the Latter-day Saints attribute the Constitution of the United States to divine inspiration. Some authorities attribute the Constitution to the influences of ancient governments, the outgrowth of the world's experience, but none acknowledge the direct hand of the Almighty save the Latter-day Saints.

Elder Richards showed that the form of government instituted by the framers of the Constitution has its analogy in large measure in the Old Testament, in the form of government under which Israel lived; and what more natural, inasmuch as the framers of the Constitution were students of the Bible.

Will the Constitution and the government of the United States endure? the speaker asked; and his answer was, it will endure if the people of this nation subscribe to and give allegiance to the fundamental principle of religious righteousness on which the government is founded, for righteousness, in the last analysis, he said, is a religious term. He is as convinced, he said, that the destiny and safety of this nation depends upon righteousness as he is that the existence of the world itself depends upon righteousness.

There are no truer Americans, none with a broader, more liberal conception of America's destiny than the Latter-day Saints, said Elder Richards, and he expressed the prayer that the fundamental principles on which the government is founded may be preserved inviolate.

The next speaker was Elder James E. Talmage. The work of God is progressive, he said; all that has passed has been in preparation for what now is and is to come. The world was created primarily with a definite purpose, in which the destiny of the human race was the chief concern of the Creator. There is a close relationship between the earth and man.

Elder Talmage discoursed on the purposes of the Almighty, showing that mankind may sanctify or defile the earth according to its acts.

Scholars may say there is no connection between the actions of men and earthquakes; aye, but there is, said Elder Talmage; and he quoted Scripture to the effect that calamities shall come upon the earth because of the wickedness of men.

What has been termed the greatest calamity in history is now fresh in men's minds, said the speaker. He has only to say that such calamities are in fulfillment of prophecy. It is not for him to judge; many innocent have suffered, many in no wise culpable

have perished in this great calamity. It is beyond human conception, save to say that in God's infinite purpose death comes to some merely as a passing into another sphere, as it were, a blessing; to others as a judgment. The blood of the innocent shall stand as a witness against the wicked.

The Lord deals with individuals and salvation is an individual affair, but He nevertheless deals with nations—sets them up and destroys them as need be to consummate His great purpose. And Elder Talmage read and quoted Scripture to show that the judgments of God shall be poured out upon the nations, how the inhabitants of the earth shall be made to feel the chastening hand of the Lord.

He does not believe, Elder Talmage said, in seeking to soften the words of the Lord. The Lord is not the author of all that is coming upon the earth, but He will chasten the nations until there shall be an end to all nations as such, unless they repent and turn unto Almighty God. Is there a way of escape? Yes. If the nations will turn to God, He will not permit the elements to destroy; He will stay destruction.

Elder Talmage said to Latter-day Saints, stand ye in holy places.

Elder Joseph Fielding Smith was the next speaker. He referred to the event, the one hundredth anniversary of which had recently been commemorated—the visitation of the Angel Moroni to Joseph Smith. He recalled that Joseph Smith was only fourteen years old when he received a visitation of the Father and the Son, and only eighteen when the heavenly messenger revealed unto him the existence of the Book of Mormon. It has seemed strange to many, the speaker said, that the Lord should commune with a mere youth and a youth with such a common name as Joseph Smith. If he had had a more high sounding name the world might not so readily have rejected his message. But nevertheless the truths he gave to the world are fundamental.

If this young man had come before the world declaring his marvelous vision there might have been some question raised, but in accordance with the way of the Lord, others were called to testify and bear witness that the things he spoke were true.

Elder Smith discoursed on truths contained in the Book of Mormon, showing that it in itself is a testimony of its divine authenticity and commenting on the fact that the Lord's people is not yet prepared for other portions of God's truths, sealed portions—and he concluded with the wish expressed that the Saints might master the truths that have been given unto them.

Bishop Charles W. Nibley, the next speaker, said it has been fifty-six years since he has been attending general conferences regularly and never had he experienced a more wonderful opening session, never had he heard a more inspired address than the opening address of President Heber J. Grant.

He said he is glad to report that the tithes of the people have increased; the work is growing. There is no other organization in the world that so labors with its members to the end that mankind might have peace. This Church is a distinct asset to the government, for it preaches peace and good will, good order and the upbuilding of the community. It is astonishing that an organization with such an aim and purpose should still meet with such opposition. It is natural that contention should be aroused against an agency that pretends to be better than existing agencies—that seems to be human nature.

But when a thing has been proved, continued Bishop Nibley, it would almost seem that it should be accepted. Bishop Nibley said that the late Governor Stanford said—he understood he told President Brigham Young—that the value of the Southern Pacific property was safer in Utah than any place because of the "Mormon" Church being there, with its teachings and practice of peace and frugality, and he quoted other such men as holding similar opinions. He would rather take the opinion of one such than of a score of loud, blatant, defamers, many of whom are hirelings and none of whom have worthy intentions. The "Mormon" Church is here to stay; it is an agency for better government, for better citizenship, for building up the country. Is not that a worthy aim? Then what is there about "Mormonism?" There is nothing in Church discipline, nothing in its spiritual and moral teachings that is wrong.

Bishop Nibley said that it has been predicted that by the machinations of man, by the power of secret organizations, the Constitution shall hang as by a thread, but it has never been said that thread shall be severed. He believes the Constitution will endure. Every knee shall bow and every tongue confess that Jesus is the Christ. This shall come willingly and not by force.

Elder Don B. Colton, former president of Uinta stake, United States Congressman, was the concluding speaker. Some one has said, said Elder Colton, that the greatest evidence of usefulness of any system is how it may be applied to the lives of those who espouse it, that the greatest evidence of truth is in truth itself. This, he said, is applicable to the Gospel of Jesus Christ, and he urged that Latter-day Saints continue to give their allegiance to the truth. He is not afraid of attacks from without, but he prays that the Saints may prove faithful.

The closing song was, "Now Let Us Rejoice in the Day of Salvation," and the closing prayer was by President Robert I. Burton of Mt. Ogden stake.

(TO BE CONTINUED.)

GUARD well thy thoughts; our thoughts are heard in Heaven.—YOUNG.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, NOVEMBER 15, 1923.

EDITORIAL:

THE BARRIER OF SUSPICION.

THE Church of Jesus Christ has nothing to conceal. It neither teaches nor practices anything of which it is ashamed. It stoops to no secretive methods to obtain converts. Carrying the responsibility of proclaiming the fact that the Gospel of the Redeemer in all its simplicity and power is restored to man, the Church seeks by every legitimate means to declare this message to the whole world. Every nation, kindred, tongue and people should hear the Glad Tidings of the Gospel; and every person accepting the eternal Principles thereof is entitled to all privileges and blessings to which any other person obeying the principles is entitled. Membership in the Church, as Citizenship in the Kingdom of God, of course, implies certain obligations, all of which Christ has plainly and openly indicated in the revealed word. The carrying out of these responsibilities brings blessings, which everyone who obeys the commandments of God may enjoy.

To accuse the advocates of truth of keeping something hidden, of indulging in secretive practices has ever been one of the adversary's most powerful weapons. With a nod of the head and a knowing wink, he says in effect: "What they say is alright, but they do not tell it all." Thus by insinuation and innuendo he fires the imagination, and arouses fear in the hearts of the credulous multitude.

It was so in the days of the Savior. Perhaps it will ever be so, at least until Ignorance and Superstition are bound, and Intelligence and Righteousness hold sway over the minds of men. "I spake openly to the world," said Jesus to the high priest who was probing for the imagined evils of the Savior's teachings; "I even taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

"Why asketh thou me? ask them which heard me, what I have said unto them: behold they know what I said."

But it was not for what He said, nor for what He did, but for what His accusers *thought* He said, and for what they imagined He did that He was arrested, insulted, scourged and crucified.

The suspicion that the Church is ever holding something back, that it has some sinister purpose behind its world-wide preaching

of the Gospel constitutes to-day, as it did in the Savior's time, one of the most formidable barriers to many people's sincerely investigating the doctrines of the Church of Christ.

Recognizing this, members of the Church should say or do nothing to aggravate the evil, for an evil it is; and it springs from the source of all evil. Elders in all parts of the world should "avoid the very appearance" of those things which might lead even the most suspicious to believe that there is something which the Church always keeps hidden.

It is to avoid fanning this flame of suspicion that strict instruction is given that a married woman should not be baptized without the consent of her husband, nor children under age, without the consent or their parents. Neither should young men and young women be encouraged to attend meetings without the knowledge of their parents. Such actions can only end ultimately in unpleasantness and perhaps misery. There is no real excuse for any person's being ashamed to worship the Lord with the Latter-day Saints, and he who is afraid to acknowledge that he does so, surely does not realize, even to a faint degree, the significance and glory of this great latter-day work.

It is a worse evil for young people to deceive their parents than openly to disobey them; and the idea that prompts an occasional investigator to attend "Mormon" meetings "secretly" ought to be discountenanced. Parents learning of such deception have their suspicions confirmed regarding imagined, unrevealed practices of the Church, and their hatred becomes all the more intense. To paraphrase the remark of an eminent statesman, "There is nothing which makes a man suspect much, more than to know little;" and, therefore, investigators should remedy the suspicion of their parents and friends by giving testimony in word and deed of the virtues of the suspected "Mormons." An honest parent who will appreciate and even admire sincere opposition of a son or daughter will condemn most severely his or her practiced deception, however justifiable the latter may seem.

No sincere person who gets even a touch in his soul of a testimony of the truth of the Gospel is ever ashamed to confess it. On the contrary, he is eager to have others, and particularly his loved ones enjoy the same happy privilege.

Then, since there is nothing kept hidden nor nothing in the Restored Gospel of which anyone need be ashamed, it is the duty of all members and particularly of the Elders of the Church, to avoid every attitude, every thought, word or deed that might lead the unbeliever and the suspicious to think that the Church of Christ is a Church of deception. Latter-day Saints cherish their association with one another and think anyone, be his station high or low, is honored by having the privilege to worship God in a meeting conducted by Christ's authorized servants; and there is no cause either for apology or shame.

"Whosoever, therefore, shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed when he cometh in the glory of His father with the holy angels."

DAVID O. MCKAY.

FROM OTHER MISSIONS.

IT is interesting to note the progress being made in the various missions throughout the world.

SPIRITED BOOK OF MORMON CAMPAIGN IN SOUTH AFRICA.

President J. Wyley Sessions, of the South African mission, reports of the success being achieved there:

"To celebrate the centennial of the Angel Moroni's visit to the Prophet Joseph, we put on a Book of Mormon selling campaign throughout the mission, and organized a program which gave everyone a chance to work. Our campaign opened September 21st, and by the 28th we were completely sold out of books. Every man holding the Priesthood, every family of Saints in the mission sold at least one book, and every Elder sold at least two.

"Our numbers are small, but in every branch we got results. They all 'went over the top.' If every man holding the Priesthood and every family sold one, and every Elder sold two, we would have sold one hundred and sixty-nine; but we sold three hundred and six, and we could have sold six hundred if we had been able to supply the needs. We put into the program the element of contest, and there was some interesting, friendly rivalry. The campaign did a lot of good both to the Saints and to the friends.

"We are well and happy. Last month was the most successful month we have ever had. Our records were higher in almost every line of missionary work and we have all seen the results of it. I am pleased to say that the affairs of the mission are in a good condition."

CONDITIONS IN BELGIUM ENCOURAGING.

During the week of October 23rd, President Charles S. Hyde of the Netherlands mission visited the branches in Belgium at Liege, Seraing and Brussels. Of course the war has left its impress, and many former members are now little better than investigators, but the future appears hopeful. The meetings in Liege and Seraing are well attended, and the interest of many friends seems to continue. The Elders in Brussels have recently located a hall and propose to hold regular meetings. President Hyde says, "Conditions in the mission remain generally good, and I am very much pleased with the efforts of the Elders and the success which they are having. Our report for the year will show up very well."

MINUTES OF THE MANCHESTER CONFERENCE.

THE Manchester semi-annual conference was held in Manchester, Sunday, the 4th inst. There were in attendance, President David O. McKay, Sister Emma Ray McKay and Elders Russell H. Blood and G. Martin Hopfenbeck from the Liverpool office, President Merrill D. Clayson and all the traveling Elders of the Manchester conference and many Saints, friends and investigators.

The Sunday-school session commenced at 11 a.m. by the congregation's singing, "An Angel from on High," followed by invocation offered by Sister Emma Wiseman of the Oldham branch. "How Great the Wisdom and the Love" was sung as the sacramental hymn. Renee Stirton recited the sacrament gem, after which the sacrament was administered by Elders B. W. T. Norman and Harry Jones, assisted by Deacons George E. Dale and Fred Simpson. The concert recitation was given by Brother James Longton of the Oldham branch.

A program given by members of the Sunday-schools followed. The Oldham branch pupils, led by May Mills, sang, "Our King;" Bertie Olive of the Bolton branch rendered a pianoforte solo; "Joseph Smith's First Prayer" was sung by Marjorie Batkin of the Hanley branch; an essay on Joseph Smith's first vision was given by Dorothy Howarth of the Holdam branch; Sarah Allsop of the Hyde branch gave a piano solo; Marion Baron of the Hyde branch gave an essay on the coming forth of the Book of Mormon; a vocal solo was sung by Nellie Thompson of the Hyde branch; a dialogue on "Why I am a Latter-day Saint" was give by Edward Marcroft and Robert Schofield of the Rochdale branch; May Pullan of the Rochdale branch sang, "Oh, I had such a pretty dream, Mamma."

President Merrill D. Clayson then addressed the congregation. He told of the part parents play in the rearing of children such as had taken part on the program of the morning. He said the greatest investment parents have is in their children. It is the purpose of the Sunday-school to start children along the right path in life, and the teachers, he said, have a great responsibility in leading aright.

Elder Russell C. Capener spoke of the value of the Sunday-school, and urged all to make the most of it.

President David O. McKay then addressed the meeting. He took as his subject the sacredness of partaking of the sacrament. He said whoever partakes of the sacrament makes a covenant with the Lord that he will obey His commands. By relating an incident, he showed how the giving of one's word is sacred, and that promises made should be fulfilled completely. When a member partakes of the sacrament, he gives his promise to the Lord that he will observe His commandments and always remember Him. The Gospel of Christ, he said, is not a dead form,

but obligations are required of men that they may lead better lives.

The meeting closed by singing "Love at Home," and the benediction pronounced by President Harry Jones of the Rochdale branch.

Immediately following the morning session, Sister McKay met with the Relief Society sisters of the conference and gave them some excellent instruction and encouragement regarding Relief Society work.

The afternoon session commenced at 2:30 p.m., by the congregation's singing, "The Spirit of God Like a Fire is Burning." Elder William Blackburn offered the opening prayer. The congregation sang, "How Firm a Foundation."

Elder Claude P. Heiner, the first speaker, said that the message the Latter-day Saints have is not that of simply a dead form, but is to make people realize that they must live better.

Elder Alfred V. Atkinson spoke of the faith that is necessary if persons are to live the Gospel. By living it at home it will be radiated to others.

Elder Christopher C. Heaton told of the many truths that have been revealed by the Lord to Joseph Smith and of the necessity of living up to these truths.

Elder Chancy G. Dockstader spoke of the plan of salvation perfected by the atonement of Christ, and its meaning to the Latter-day Saints.

Sister Forbes of the Hyde branch rendered a vocal solo entitled, "Question."

Elder Edward Smith bore testimony to the power of God manifested in the Church in this day as in former days and told of the fulfillment of prophecises of Joseph Smith.

President Harry Jones of the Rochdale branch spoke of the second coming of Christ and attendant signs.

President B. W. T. Norman of the Manchester branch told of the joy experienced in preaching the Gospel to others.

Elder Ronald D. McGregor said all happiness and progress is self-wrought by following the commandments of the Lord and that salvation was made possible by Christ's atonement.

Elder G. Martin Hopfenbeck took as his subject "The Benefits of Fast Day." Poverty and degradation are widespread, he said, but the organization of Christ's Church takes care of such conditions. The proceeds of fast day are given to the poor, and that is one of the great reasons why Latter-day Saints practice it. The benefits of fasting to individuals are three-fold, being physical, temporal and spiritual. We serve our God, our fellowmen and ourselves by the monthly fast, he said.

Elder Russell H. Blood spoke on "Divine Authority," and told of the perfection of the Church organization. He spoke of the divine commission given Joseph Smith by resurrected beings who

held the Holy Priesthood of God. He said Church authorities should be sustained by faith and prayers as well as by vote.

Elder M. Ivan Batty related the parable of the sower and said the Gospel seeds sown by us will some time take root.

A chorus was rendered by Rose Langton, Elizabeth Langton, May Mills, James Langton, Robert Langton and Frank Mellor.

Elder Alfred V. Atkinson offered the closing prayer.

An officers' and teachers' meeting convened immediately following the afternoon session. President McKay gave advice regarding the work of the conference for the coming year. The aim of the year 1924 was presented and accepted.

The final session convened at 6:30 p.m. by the congregation's singing, "Come, Come, Ye Saints." Elder Claude P. Heiner offered the invocation. The congregation sang, "Now Let Us Rejoice." Sister Doris Waters rendered a piano solo.

President McKay announced the honorable release of President Merrill D. Clayson. Elder William Blackburn was sustained as conference president.

The general, mission and conference authorities were unanimously sustained by a vote of the conference.

President William Blackburn, the first speaker, bore a fervent testimony of the Gospel, expressing his desire to follow the inspiration of the Lord.

Sister Emma Ray McKay was the next speaker. She spoke upon the Relief Society lesson regarding "congeniality," and the happiness it brings. She said congeniality is one of the essentials of salvation, inasmuch as all expect to associate with heavenly beings beyond the grave, and it will be necessary to be congenial with them. She also told of some of the requirements in order to be congenial—preparedness to do what may be required, observance of the Sabbath day, and constant prayer.

Sister Florence P. Roberts rendered a vocal solo, "Through Love to Light."

President McKay said the Church teaches there are no holier thoughts a person could have than those of his mother. He advised the young people to cherish motherhood.

He took his text for the evening from James 4:7: "Resist the devil and he will flee from you." Repentance, he said, was a divine principle, and one of the principles of the Gospel in this day. It is simply progression, and if people cannot repent they cannot be saved. If people resist the evil tendencies they have, they will progress. In defining evil, he said all sins can be classified under one of three headings, namely: heinous sins, such as murder, adultery, stealing; evil tendencies, such as hate, jealousy, swearing; and evils of society, such as gambling, breaking of the Word of Wisdom. He showed that all sins, or weaknesses, or unwise actions should be suppressed and subdued. If people do that, they will be the masters of their weaknesses. The violation

of the Word of Wisdom, he said, is a sin of which people should repent. Repentance is the message of "Mormonism." A life of repentance will bring happiness. He closed by bearing a strong testimony to the divinity of Joseph Smith's mission because, he said, no one but God could reveal such a perfect plan of life.

Sister Fish of the Hyde branch rendered a vocal solo.

President Clayson remarked upon the success of the conference and thanked all who had helped to make it so.

The conference closed by the congregation's singing, "Guide Us, Oh, Thou Great Jehovah." Elder Russell H. Blood pronounced the benediction.

CLAUDE P. HEINER, Conference Clerk.

FROM THE MISSION FIELD.

Appointment of Conference President.—Elder William Blackburn has been appointed president of the Manchester conference to succeed President Merrill D. Clayson, who has been honorably released to return home.

Baptisms.—Wednesday, the 31st ult., a baptismal service was held by the Sunderland branch (Newcastle conference). Three candidates were baptized by President Ezra T. Benson, and confirmed members of the Church by Elder William M. Harris and President Benson.

A baptismal service was held at Leicester (Nottingham conference), Thursday, the 1st inst. Elder Fred D. Manghan baptized one candidate, who was later confirmed by Elder G. Rex Sutton.

Branch Conferences.—The semi-annual conference of the Wombourne branch (Birmingham conference) was held the 28th ult., with President Francis R. Kirkham presiding. The speakers were Elders William C. Thornley and Joseph E. Tillotson and President Kirkham. Branch President John B. Ward and Sister Ward rendered a duet.

The final branch conference of the branches of the London conference was held at North London the 28th ult. There were present President Joseph E. Wright, Sister Katherine G. Wright, Professor Bent F. Larsen of the Brigham Young University of Provo, Utah, six traveling Elders and one hundred and thirty-five Saints and investigators. In the Sunday-school session, a program stressing the theme of the restoration of the Gospel was presented. The local Priesthood gave its activity reports and received instructions from President Wright. The speakers in the evening meeting, conducted by Branch President Don M. Rees, were Professor Larsen, President Glen A. Finlayson, President Wright,

Brother J. Morris Christensen of Oxford University, and Elder Edwin O. Stenquist.

Socials.—Sunday, September 30th, the Halifax branch (Leeds conference) held its annual harvest festival. The speakers were Elders John H. Tanner and W. Scott Day and Brother Percy Cook. On the following night, the fruit and vegetables used in decorating the hall, were sold and a good sum derived.

Upwards of eighty Saints and investigators of the Newcastle conference assembled in Sunderland, Saturday evening, the 13th ult., in a conference social. The games and competitions were conducted by Elder Vernon G. Robinson, and the musical program by Elder Joseph H. Brown. Refreshments consisting of fruit were served by the Deacons of the Sunderland branch. President Ezra T. Benson and all the traveling Elders of the conference were in attendance.

Saturday night, the 13th ult., the Leeds branch (Leeds conference) held a very delightful concert, consisting of vocal and instrumental solos, recitations and readings, and a one-act sketch entitled "Spring Cleaning." During the intermission, the sisters sold refreshments.

Sunday, the 14th ult., the Pudsey branch (Leeds conference) held its annual harvest festival. A good attendance of Saints and investigators was present. The speakers were President Guy A. Poulsen and Sister Elizabeth K. Poulsen. The following evening a sale of the articles used in decorating the room took place, and a program was rendered.

Wednesday, the 17th ult., a farewell social for Sister Katherine K. H. Marsh was held by the Manchester branch (Manchester conference). After several pleasing musical numbers, the remainder of the evening was spent in games.

In honor of Sister Mary E. Manton and her two sons, who are leaving shortly for America, a farewell social was given by the Gainsboro branch (Hull conference), Wednesday evening, the 17th ult. A good program of games was enjoyed by all. Refreshments were served by the Branch Relief Society. Appropriate gifts were presented Sister Manton and her sons.

Meeting of Traveling Elders.—Saturday the 13th ult., the traveling Elders of the Leeds conference met in monthly Priesthood meeting. The missionaries bore their testimonies of the Gospel and received valuable instructions. Elder Lester W. Fry was appointed conference clerk to succeed Elder Percy Whetton who has been transferred to the Nottingham conference.

Monday, the 15th ult., following the semi-annual conference of the Newcastle conference, President David O. McKay met with the traveling Elders in Priesthood meeting. The Elders reported their labors and offered suggestions after which, Pesident McKay

outlined the work for the ensuing year in accordance with the aim of the mission for 1924.

All the traveling Elders of the Norwich conference met Monday, the 22nd ult., in regular monthly Priesthood meeting. Valuable instructions were given by President Peter Tolboe. Elder Arthur H. Aamodt was appointed supervisor of the Sunday-schools of the conference, and Elder Claren Schofield was appointed supervisor of the Mutual Improvement Associations of the conference. Elder Arthur H. Aamodt was appointed conference clerk to succeed Elder Francis L. Dent, who has been honorably released to return home. All the Elders gave favorable reports of their labors for the previous month.

Thursday, the 25th ult., a meeting of the traveling Elders of the Sheffield conference was held. Conference President Fielding K. Smith offered many helpful suggestions.

DEATH.

McGILVARY.—Sister Elizabeth Jane McGilvary died at her home in Sterling, Scotland, September 24th. Deceased was born at Cambustan, Scotland, December 20th, 1866, and was baptized at Kidderminster, April 25th, 1908, by Elder Edward Lakin, and confirmed by Elder William E. Corbridge. Sister McGilvary was well known and highly respected in the city of Sterling. Funeral services were held at her home September 28th, with President Glen A. Finlayson presiding.

PARKER.—Wednesday, October 17th, after a long illness, Sister Ellen Parker of the Leicester branch (Nottingham conference) died. Funeral services were held in Nottingham with President Selvoy J. Boyer and Elders William M. Oswald, G. Rex Sutton and E. H. Capel in attendance. The grave was dedicated by Elder Capel. Deceased was born January 1st, 1842, in Nottingham, and baptized September 23rd, 1914, by Elder George H. Wheatley, and confirmed the same day by Elder E. W. Watkins.

GIBBONS.—Sister Catherine Gibbons, long and faithful member of the Church, died the 20th ult., at Felmingham (Norwich conference). Deceased was born February 13th, 1846, at North Walsham, and was baptized October 11th, 1903. Services were conducted at her home by President Peter Tolboe.

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